

# *The Brooklyn Jewish Center Review*

## The Inauguration of the American Library of Nazi-Banned Books

### Addresses and Messages by:

ALBERT EINSTEIN  
HEINZ LIEPMANN  
LION FEUCHTWANGER  
ANDRE GIDE

BERTRAND RUSSELL  
JAMES W. GERARD  
DR. JOHN HAYNES HOLMES  
DR. S. PARKES CADMAN

RABBI ISRAEL H. LEVINthal

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with a Mezuzah


Jewish Jokes Against the Nazis

A Story for the New Year

A Guide for the Confused

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## PROGRESS OF THE AMERICAN LIBRARY OF NAZI-BANNED BOOKS

FEW events taking place in the Brooklyn Jewish Center were as brilliant or significant as the dinner for Albert Einstein and Heinz Liepmann, marking the inauguration of the American Library of Nazi-Banned Books, which was given in the Center on December 22, 1934.

The interest which this undertaking has aroused has been remarkable, and the praise which has been lavished upon the Brooklyn Jewish Center for creating this memorial has been such as to bring home to each member the importance of the task that remains, which is to complete the library and place it in the position of rendering the greatest possible cultural service.

It is not enough to have begun the library; it will not be enough to complete it. The American Library of Nazi-Banned Books must not only be a haven for literary works which a brutal political regime outlawed, but it must take its place as a public institution, serving those who are eager to avail themselves of the store of knowledge its large and special collection of books will offer.

At this writing the works of fifty-three authors have been assembled. So far as can be learned, between three and four hundred authors were on the Nazi banned list. The Nazis have never, according to the best information, published a complete list of the writers whose works were thrown into the bonfire on May 10, 1933, or afterwards condemned. Nor is it possible to know how many works of all proscribed authors were destroyed. In some cases certain books of a burned

author were reprieved. The policy that has guided the library committee so far has been to collect an outlawed author's complete works, and to include in the library all German-Jewish writers, and all German liberal writers. These were all attacked as classes of intellectuals not to be tolerated in the Third Reich.

The list of the authors whose books are already in the library are:

Alfred Adler  
Sholom Asch  
Nathan Asch  
Berthold Auerbach  
I. Babel  
Henri Barbusse  
Waldemar Bonsels  
Max Brod  
Martin Buber  
Hermann Cohen  
Edward Dahlberg  
John Dos Passos  
Ilya Ehrenbourg  
Albert Einstein  
Lion Feuchtwanger  
Leonhardt Franck  
Sigmund Freud  
Andre Gide  
Ernst Glaeser  
Maxim Gorki  
Heinrich Heine  
Theodor Herzl  
Ernest Hemingway  
Helen Keller  
Helmet Klotz  
D. H. Lawrence  
Theodor Lessing  
Ludwig Lewisohn  
Judge Ben Lindsay  
Jack London  
Emil Ludwig

Rosa Luxemburg  
Heinrich Mann  
Thomas Mann  
Leo Tolstoy  
Moses Mendelssohn  
Felix Mendelssohn  
Hugo Munsterberg  
Franz Oppenheimer  
Erich Maria Remarque  
Artur Schnitzler  
Upton Sinclair  
Benedict Spinoza  
Maximilian Stein  
Max Stern  
Thorstein Veblen  
Hugo Van Hoffmannstahl  
Jacob Wassermann  
Otto Weininger  
Franz Werfel  
Arnold Zweig  
Stefan Zweig  
Voltaire

Whenever possible English translations of European books were obtained. In the cases of poetical works both the original German as well as the English translations were often purchased.

The complete library will contain a great number of books unavailable elsewhere in New York. Already the library has secured one rare book which not even the New York Public Library possesses. This is an English translation of Moses Mendelssohn's "Phaedon," published in the eighteenth century.

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# "A Splendid and Historic Gathering"

BROOKLYN JEWISH CENTER INAUGURATES LIBRARY OF NAZI-BANNED BOOKS

By JOSEPH GOLDBERG

**W**E are indebted to the Rev. Dr. S. Parkes Cadman for the title to this report of the dinner tendered to Professor Albert Einstein and Mr. Heinz Liepmann at the Center on Saturday evening, December 22nd. Immediately after his return from the dinner which marked the inauguration of the American Library of Nazi Banned Books, sponsored by this institution, he penned a letter of congratulation to the committee, characterizing the event "a splendid and historic gathering". In a subsequent letter this famous preacher said: "I have seldom, if ever, attended a more impressive meeting".

This is only one of the many laudatory comments made by the close to five hundred people who attended this never-to-be forgotten dinner.

The first speaker of the evening was Mr. Joseph M. Schwartz, President of the Center, who extended to the guests a hearty welcome in behalf of the institution. He then introduced Mr. Louis J. Gribetz, chairman of the dinner committee, who presided. Briefly Mr. Gribetz outlined the purpose of the library, tracing the launching of the project by the Review in its issue of April, 1934, the organization of the Advisory Board consisting of many of the leading figures in American public life, and the inauguration of the library with the dinner in honor of the intellectual giant of our age, Professor Einstein, and the living witness of Nazi cruelty and barbarism, Mr. Heinz Liepmann, author of "Murder—Made in Germany", and whose works were tossed into the flames in that notorious bonfire on May 10, 1933.

Hon. Raymond V. Ingersoll, Borough President, greeted the guests of honor in behalf of the citizens of Brooklyn. He expressed his satisfaction that Brooklyn will house the library of banned books. He pointed to a report received from Germany that although Hein-



**NOTABLE GUESTS at DINNER**  
Above, left to right: Heinz Liepmann, Albert Einstein and Rabbi Israel H. Levinthal. Below: Edwin Markham and Kurt Rosenfeld



rich Heine's books were among those burnt, his famous  
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# PROPHETIC WISDOM IN EINSTEIN'S ADDRESS AT LIBRARY INAUGURATION DINNER

**A** COMMUNITY is stabilized only to the extent of the justice, friendliness and trust upon which it is based. For that reason education leading towards moral action and feeling is more important to the flourishing and prospering community than education leading towards knowledge and practical achievement. On the other hand, every community based on hatred and enmity is predestined to decay; because, once the negative impulses of the human soul are strongly formed, they will, of necessity, burst forth in the people's daily lives, affecting a distrust of one for the other, so that in the end even any unity towards an external, common goal becomes impossible and there results a complete destruction of the community.

*Text of speech delivered by Albert Einstein at the Brooklyn Jewish Center on December 22, 1934.*

With this knowledge did Moses become most successful as a founder of a community and because of the same reason, can Hitler's Reich have no duration; on the contrary, these wounds seared on the soul of the German Folk, will block any road towards a sound community basis, even after the people will have freed themselves externally.

It is the gradual, disappearance of justice, friendliness and trust, both in international and national affairs, that makes us so fearful of our own times.

The World War and the various fascist movements are, in reality, only the most obvious symptoms of this general malady.

Even as in medicine, we must not omit heeding the symptoms, especially when vital organs are directly endangered. Convalescence can only be achieved by providing organic treatment. In the case of our social malady, this means the establishing of communities on the basis of fostering the things morally worthwhile. From this point of view, I hail this establishment of a library which should snatch from oblivion those literary products which were banned only because of their high human qualities, and to create for them a new center of influence.

## "BEFORE THESE BURNED BOOKS I SAY TO YOU—HELP."

### HEINZ LIEPMANN'S DRAMATIC APPEAL

**O**NLY those who are able to understand the plight of an intellectual who has been deserted by his own country will be in the position to feel with me this evening. The country I love has abandoned me. The people for whom I lived and for whom I worked are broken in body and in spirit. I am a stranger, here and in my Fatherland; my books have become homeless. Only he who understands this and wants to understand it can realize how moved I am by the words of Professor Einstein.

For the first time I grasp the meaning of this emigration. I remind myself that the intellectual history of Europe is synonymous with the history of its emigrants, beginning with Dante and Spinoza and leading up to Heinrich Heine, Karl Marx and Albert Einstein. All are men who left their respective countries because of their convictions, and they are men who decided the history of Europe.

During the last year I lived in Paris, where a good part of the refugees had gone to. I don't want to speak about my experiences there. I don't want

to talk about the weariness, the despair and the suicides which I witnessed. But I want to tell you that I visited some refugees living in an unpleasant, cold garret, eight and ten people in one awful room. Distress and fatigue were evident all around. But on the sloping ceiling wall was a little clipping from a newspaper: a picture of Albert Einstein. And when I asked those old and tired Jews why they had put this picture on their wall they answered: we have been hit hard, mentally and physically, and we have been insulted and degraded; our sons have died for Germany, and we ourselves have lived for her. Now they teach the children at school that we are second-class people, that we are dangerous and detestable. We ourselves are old. We shall soon die. But it is hard and cold in a strange country. The picture of Einstein hangs there because we know that one of us is not detested, not stepped upon, and not hated. One of us has brought a new renaissance to mankind."

I have seen many such pictures of Einstein in cellars and garrets. His picture was a symbol, the only one,

against hurt human dignity.

Hurt human dignity—those are the words that predominated when one thinks of European fascism. I am not a politician but a writer, and I take my profession seriously. I was very often asked why I dedicated the book "Murder—Made in Germany" to the Jews, murdered in Germany.

I could dedicate it only to the Jews. Not because I am a Jew but because I take my profession seriously. I shall try to explain this: The members of the left parties are today building up in Germany an illegal organization with indescribable heroism. They are opponents of the Hitler government and if they are caught they will be tortured and killed.

But the Jews are not opponents. And if the Jews are tortured and killed they don't die for any political ideals; they only know that they have had to suffer once more in the course of their long history. They die because there is injustice in the world. They die because there is such a thing in the world

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# THE BOOK AND THE SWORD

**W**E, of this institution, are thrice privileged tonight. We are privileged, first of all, in that we greet tonight within the walls of this sacred edifice one of the intellectual giants of our age, the man who is recognized as one of the greatest—if not the greatest—of the scientists of the world, Professor Albert Einstein.

We welcome him with open arms and hearts tonight not only because of the great contributions of his mind, but because of what is even more precious, the great contributions of his heart.

My friends, it is good to be great—and Einstein is great! But it is great to be good—and Einstein is goodness itself. We love him and revere him because his heart beats with love and with sympathy for every worth-while cause, for everything noble and ideal in life.

We, his Jewish brethren, love him and revere him for yet another reason. We have other great sons in Israel, yet I doubt if any one enjoys that unbounded affection from all Jews as does Professor Einstein. And he enjoys that love from all Jews because he loves all Israel! He is not a factionalist nor a partisan. "All Israel are my brethren!"—that is his guiding principle in life.

There is a very pretty tale that the ancient Jewish Rabbis tell of our patriarch Jacob. You recall the Biblical scene that portrays Jacob after he was compelled to flee from his father's home, sleeping in the bare field on a bed of rocks. Jacob took "of the stones of the place" and "he placed it under his head". The Rabbis were surprised that the text speaks first of the stones, in the plural, and then of "the stone," in the singular. "There were twelve stones in that field", explain the Rabbis, "representing the twelve tribes of Israel. And they began quarreling among themselves. Each insisted: 'On me should this righteous man lay his head!' And Jacob took all the twelve stones and made *Ein Stein*—one stone—of them all and lay his head upon it,—that represented to him the unified and united tribes of the Jewish people." Of our distinguished guest the same word may be said. He, as his name implies, has made *Ein Stein* of all the stones representing the various parties and divisions in Israel, and upon it he rests his head and his heart.

*Address delivered by Dr. Israel Herbert Levinthal at the Dinner in honor of Prof. Albert Einstein and Heinz Liepmann on Saturday evening, December 22, 1934, on the occasion of the Inauguration of the American Library of Nazi-Banned Books.*

We are privileged, too, in that we greet tonight another great son of our people, Heinz Liepmann. We honor him because of his achievements as writer, as novelist, as a distinguished man of letters. But we honor him for yet another and more cogent reason, because we know what he suffered and we know the horrors he endured at the hands of those tyrants who now rule the destinies of the sixty million German people. We see in him a symbol. He is to us the personification of that large group of liberal thinkers, writers and students, who, because they dared to be true to their conscience, suffered untold tortures and are now exiles from their land.

And we are privileged, too, in that we are inaugurating in this building tonight a library of all those books that were burned and that are now banned in Nazi Germany. Again, I am remind-

ed of a beautiful thought imparted by our ancient Rabbis. "When God gave the Torah on Sinai, at that very moment, there came down from the heavens *Sefer V'esayof*—'a book and a sword', bound one against the other, as if wrestling to see which would be victorious. And a Heavenly Voice was heard to say: "Choose one or the other! If you choose the book, life will be yours; if you choose the sword, death must be yours!" This simple legend tells in clearest fashion the struggle of Civilization. It was the Book versus the Sword; it was Mind versus Brute Force. It was not an accident—it could not have been otherwise—that the first act committed by the Nazis after they came to power was to burn books. It was the old struggle reenacted again—the *Sayof*, the Sword, against the *Sefer*, the Book. The Nazis thought that by burning books you can burn and destroy human thought. Ah, how little they understand the working of history! You recall what the Talmud tells us about R. Chaninoh ben Tera-dion. He was put to a cruel death by the Romans. They wrapped his body with the sacred Scrolls of the Law and set fire to both.

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## "Another Academy of Jabneh"

**N**O more powerful indictment of the lunacy of Hitlerism was ever recorded than the memorable event which took place at the Brooklyn Jewish Center last Saturday evening. That occasion which was conducted with fine dignity marked the establishment in this country of a library of the books of noted authors burnt by the Nazis soon after their rise to power. It was eminently appropriate that Albert Einstein and Heinz Liepmann were present to grace this event. Oratory was never more telling in its simplicity than when the savant of worldwide renown pronounced the inevitable doom of a regime founded upon hate or when Liepmann, noted author, bared the soul-searing emotions he experienced as a prisoner in a German concentration camp from which he escaped.

By thus affording shelter to the banned books Jewry gives the world a welcome reassurance of the truth which Nazis have yet to learn that li-

braries may be burnt but books cannot be destroyed because they are the bearers of ideas which are deathless. The Hitler bigots proved only one thing when they burned those books, and that is, that books are for men and not for brutes. The creation of this new library which parallels similar movements in every civilized country in the world is more than a gesture of contempt for modern medievalism. It is in complete accord with the centuries spirit of Israel which transfuses evil into good. Two thousand years ago when the Roman Legions set fire to the Temple of Jerusalem, out of the ashes arose a little academy of learning at Jabneh at the hands of Rabbi Joachanan ben Zaccai. That was Israel resurrected. The library of the Brooklyn Jewish Center will be another Academy of Jabneh offering unceasing defiance to Nazi brutishness and witnessing the indestructible life of the human spirit.

—*Jewish Examiner.*



# Notable Writers and Leaders Greet Inauguration Of Nazi-Banned Books Library At Brooklyn Jewish Center

## *From Lion Feuchtwanger:*

The Nazi bonfire did not kill the books but showed the whole world the black barbarism of the perpetrators. It is essential that the fire be kept before the public until the Berlin auto-da-fé becomes merely an impressive historical memory. That time is not far off. Heartiest greetings to Professor Albert Einstein.

## *From Andre Gide:*

I am happy to join in paying the deepest homage to the great Einstein and to Heinz Liepmann and to protest against the absurd efforts to suppress by flame the works of the free intelligence.

## *From Bertrand Russell:*

I send warmest good wishes to Professor Albert Einstein and Heinz Liepmann, American Library Dinner, tomorrow, and congratulate Brooklyn Jewish Center, on its valuable effort in inaugurating an American Library for Nazi Burnt Books.

## *From Dr. John Haynes Holmes:*

**I** CAN think of no more gallant and happy answer to the challenge of Nazi barbarism than the dedication of the Library by two such noble Germans as Albert Einstein and Heinz Liepmann, themselves martyrs of the Nazi tyranny. There is a note of defiance in this ceremony, which lifts the heart. Better still, there is a note of triumph! What we see in an occasion of this sort is the proclamation that the Nazis, for all their cruelty and terror, cannot bring defeat upon souls still resolute to vindicate the worth of culture and the power of the spirit. What you are doing is setting brains against brute force, and the word against the sword. I like to think that, through the years, this Library of yours, forever associated with the names of these distinguished guests, will stand as evidence to our children and our children's children, that here, in our free land,

American Jews, in one of the darkest hours of tragedy for Israel, stood undaunted and unconquered, and dared the tyrant to his face.

## *From James W. Gerard:*

To my great regret a bad throat keeps me from joining you in honoring your distinguished guest, Professor Einstein. It is sad to think that in this world supposed to be civilized this great man should be an exile but it is a consolation to think of the warm welcome that America gives him. May he dwell with us long and honor us by his presence. My homage to him and the best wishes of this season of good will.

## *From Dr. S. Parkes Cadman:*

May I most heartily congratulate you upon last night's splendid and historic gathering. With best wishes for a Blessed New Year!

# OUR BOOKS HAVE GONE UP IN SMOKE BEFORE

By DR. SAMUEL MARGOSHES in "The Day"

**T**HE ceremony last Saturday night at the Brooklyn Jewish Center of the opening of the library of books that perished in the fire on the streets of Berlin, is indicative of the temper of the times in which we live. We are returning to the Middle Ages. Ghosts long believed laid forever, rise up again and stalk through our cities. Once more our spiritual heritage is tested by fire. We went through this ordeal before and survived. The flames sputtered about us, our books went up in smoke, only to come back to us made of firmer texture, of stronger grain and impervious to all the fires of hate and destruction.

At the disputation of Tortosa in the year 1413, Geronimo de Sante Fe brought forward a number of accusations against the Talmud, including the fateful assertion that the condemnations of pagans and apostates found in that great religious document referred in reality to Christians. Two years later Pope Martin V., who had

convened this disputation, issued a bull forbidding the Jews to read the Talmud and ordering the destruction of all copies of it. This was the first time that Jewish works were dedicated to the flames in Europe. In the early part of the 16th century the convert Johann Pfefferkorn, the agent of the Dominicans, started a new attack on the Talmud. Emperors and Popes sat in judgment on the work of Jewish genius while Johann Reuchlin, the famous Humanist, acted as the defender. After thirty years of struggle in which the fate of the Talmud swayed in the balance, victories alternating with defeats, the Vatican which had first permitted the Talmud to appear in print, undertook a campaign of destruction against it. On September 9, 1553 copies of the Talmud which had been confiscated in compliance with a decree of the Inquisition, were burned at Rome. The result of this struggle was as far-reaching as it was unexpected. Out of the controversy raging around the

Talmud and carried on by means of pamphlets in a war of ideas between Johann Pfefferkorn and Johann Reuchlin, grew the intellectual movement which subsequently led to the Reformation and the rise of Protestantism, which in its essence meant the revival of ancient Hebraism and the inauguration of the modern era. Another result was the printing of the complete edition of the Babylonian Talmud, issued for the first time in 1520 by Daniel Bomberg, at Venice. The flames, instead of consuming the monument of Jewish creative genius, only succeeded in illuminating it and shedding on it a bright though fantastic light by which humanity came to see not only its contours but the rock of ages from which it was builded. . . . " . . . In every generation," says an old Jewish liturgy, "they rise up against us to destroy us, but Thou rescuest us from their hands." It is a fact and a prayer. With civilization on our side  
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# EMANUEL LIST—A METROPOLITAN OPERA SINGER WITH A MEZUZAH

By MAURICE ROSENTHAL

**E**MANUEL LIST, a leading bass of the Metropolitan Opera House, is one of the few Jewish singers the Metropolitan has had. Despite his eminence in that cosmopolitan institution he carries about with him a *mezuzah*, whether he is on the stage or off. It is for this reason—symbolically speaking, of course—that although the operatic powers of the Hitler regime indicated their willingness to permit List to sing for them, he refused to take advantage of their favoritism.

The bass came to the New York opera house in 1933, making his debut as "Landgraf Hermann" in Wagner's "Tannhauser." He was liked by both the critics and the public, and remained an outstanding member of the Wagnerian division. His "King Mark" in "Tristan und Isolde" is a valued portrait to opera-goers.

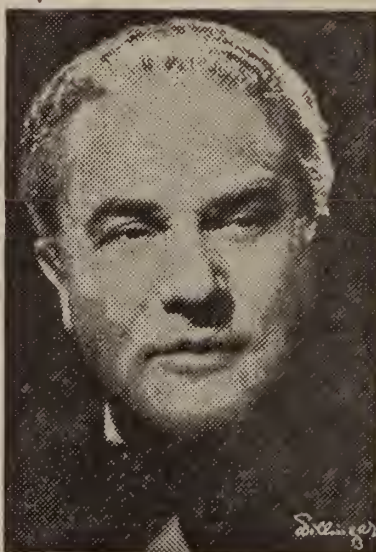
List's career has been varied, and has gone up and down hill. At fifteen he was apprenticed to a tailor in his native Vienna by his father, a poor salesman. At night, urged on by higher impulses, he left his sewing bench and took in what knowledge of music, literature and art that he could.

One day the boy saw an advertisement in a newspaper by a singing society, calling for chorus boys. He applied to the director, a Professor Gottfried-Gruneke. The professor heard him sing and gasped. "What have you got in your throat?" he exclaimed. And no wonder. Emanuel sang A below G, which, to musicians, is quite a feat.

After eighteen months with the professor's society List and three other boys from the chorus formed a quartet and managed to get an engagement with a Vienna theatre. This made them professionals, and launched List on a career. The boys later went on tour through England, France and Russia, and when the quartet eventually broke up List went to Paris to study. His teacher was the famous Eduard de Reszke. Then followed vaudeville engagements in South Africa, Australia and New Zealand.

The war broke out and whatever money List had was confiscated by

England, who naturally listed him an alien enemy. Thus, penniless, he surveyed the prospects and decided to try his luck in the United States. About twenty years ago he arrived in New York City.



Emanuel List

To the much-travelled Emanuel List, strange sights bore little of the awe that strikes the average wayfarer. But New York's cold, gigantic structures of steel and concrete froze the young man with fear. They cast a gloomy shadow over his dreams of the future.

But a naturally sunny temperament soon dissipated the pall of gloom that hung, for a while, over him, and after a number of discouraging starts, he landed a job at the old Cafe Bismarck, singing Viennese folk songs.

Things began to happen at the Bismarck. A man who had sat for several hours in the cafe listening to the young basso, took him aside. He was Fred Irving, who had come to the Bismarck at the behest of Richard Pitro, a show impresario. Irving offered the young man a contract to tour for 46 weeks with a travelling company at a salary of \$60 per week. List promptly signed on the dotted line, only to discover soon after that he had joined a burlesque show. List made the best of

the situation, taking comfort in the \$60 a week and the fact that he was singing for an audience. For almost a year he was with Irving's troupe.

This experience ended, List succeeded in obtaining an engagement at the Hippodrome, singing in minstrel shows and other musical productions.

Then came what he calls the turning point in his career. Hugo Riesenfeld, who was then conducting the Rialto Theatre orchestra, introduced him to motion picture audiences, and until 1922, the singer of the cavernous tones sang popular and classic melodies from the stages of the Criterion and Capitol Theatres. He also set himself firmly into American life by becoming a citizen of the United States.

A hankering to see his mother in Vienna brought List once more to Austria. It was a lucky visit, for he sang for the famous conductor of the Vienna Volksoper, Felix Weingartner, and was rewarded with an engagement.

For ten years thereafter List sang in the chief opera house of Europe, enhancing his fame and developing into an authoritative delineator of Wagnerian characters. At Bayreuth, the shrine of Wagner, where only the elect can take part in the festival productions, the basso undertook leading roles. His dramatic conception of "Gurnemanz" in "Parsifal" elicited warm words of praise from the German opera master's three daughters—Tode Wagner, the Countess Gravina and Mrs. Chamberlain—who came to his dressing room after the performance and expressed their admiration for his embodiment of that role.

**T**HE Metropolitan Opera called List to New York in the winter of 1933. In his first season at that institution a rare thing occurred. List, a Wagnerian specialist, was given the Italian role of the Commendatore in Mozart's "Don Giovanni."

Veering from the dramatic to the lighter vein, List recently revealed precious comic leanings in his interpretation of "Baron Ochs" in Richard Strauss's "Der Rosenkavalier." The  
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# FOR THE FIRST TIME IN TWENTY CENTURIES THE JEW SINGS A SONG OF WORK

By DR. ISRAEL H. LEVINTHAL

I HAVE previously endeavored to portray for you the miracles which have been wrought in the transformation of modern Palestine. The word "miracles", however, must not be taken too literally. The remarkable changes we noted in our description of Palestine did not take place automatically or suddenly. They were miracles achieved by Jewish hands, Jewish heroism and Jewish self-sacrifice. Like the prayer that the pious Jew recites in connection with the Hanukkah festival, *Al Ha-nisim V'al Ha-gvurot*, these too were *Nisim*, miracles that were the result of *Gevurot*, heroism and unnatural strength displayed by the pioneers who paved the way for the Eretz Israel of to-day.

We see in Palestine to-day a modern land with all the modern implements of life, in many respects, a finished product. Few of us, however, think of the struggles and the hardships that were endured by those who enjoyed none of these modern advantages, and through whose unselfish and devoted labors these blessings are now conferred on the thousands who enter the land. There is a striking passage in our ancient literature, in which a Rabbi remarks: "How much did poor Adam have to toil until he tasted even a mouthful! He had to plough and sow, to reap and harvest, to thresh and winnow, to knead and bake—and only then did he have a piece of bread to eat. But I arise at dawn and I find all these things already done for me!" Yes, the new-comer to Palestine can indeed repeat these words: "I find everything before me!" But if he possesses a spark of gratefulness, think of those heroic souls, who, Adam-like, had to labor and sweat before they could even taste a mouthful of the barest necessities of life.

In all our thoughts and discussions of Palestine we dare not fail to pay tribute to these gallant young people, who came to Palestine not because they were forced to go but because they wanted to go; who went there not when the land enjoyed an economic boom, when everything was prosperous, but when everything was waste, when swamps had to be drained, when ma-

laria and trachoma filled the very air.

If you have eyes that observe, you can see even to-day the contrast in many places of things as they are and things as they were. Go to *Motza*, that beautiful, park-like suburb of Jerusalem, where the Labor Federation has its Sanitarium for sick workers, and look at the site adjoining it. You will see barren hills and massive rocks with not a touch of vegetation. Then gaze at *Motza* with its perfumed flowers, its majestic trees, its green lawns. Only a dozen years ago, *Motza* was like the adjoining site, a barren waste.

GO to *Kiryat Anavim*, the "City of Grape vines", not far from *Motza*, and on the very site termed in the Bible *Kiryat Yaarim*—The City of Forests. Look to the east and west of it, and again your eyes see only waste and barren desolation. This village, too, was like these arid lands. The ground was so rocky that it required continual blasting. The Chalutzim carried on their backs the soil that today covers the site. Thousands of trees grow there now, and there is every hope that it will soon be called by its old Biblical name—"City of Forests". You see this contrast almost in every village, in every Kevutzah. *Nahalal* tells the story in the most emphatic fashion. Sixty years ago, German settlers—Christian Templars—tried to colonize the site on which it is built. For forty years they worked there, with hardly any result, and finally they gave up in disgust. Our Chalutzim took the task in hand, and to-day it is one of the most beautiful and most flourishing of all the colonies, the home of the Wizo Agricultural School for girls, and one of the most successful Agricultural Experimental Stations in the whole land.

*Nissim*—Miracles? Oh, yes, you see these miracles everywhere, but they are *Nissim* that came through the "*Gevuroth*", the heroic achievements of Jewish Labor!

Even the Bible spoke of Eretz Israel as "a land whose stones are iron!" But the Rabbis add to this description and tell us: "Read not *Avoneha*, but *Boneha*,—Never mind the stones that

are of iron; its *builders* are of iron!" When you see what has been accomplished in so few years in the transformation of Palestine from a land of desolation to a land of plenty, from an abode of beggars to an abode of happy and joyous producers, you cannot help but to cry out in admiration: "It is a land whose builders were of iron, of an iron will, of an iron determination!"

But it is not only because they worked and sacrificed that we pay them tribute. Other lands also had pioneers. Western America was likewise developed by the pioneering spirit of daring men and women. But there is a difference between the two types of pioneers. One went to seek fortune, and when the waste lands were developed, were content to live on the prosperity they helped to create and on the labor of others. They worked, not because they believed in work, but because it was a means with which to attain success. Our Chalutzim worked because to them work itself became a gospel of life. For 2000 years the Jew was denied by an oppressive world the right to work, to till the soil, to produce by the sweat of the brow. He was forced into petty trading, to be the middle-man for goods produced by the labors of others. The world on the one hand drove us from all productive trade, and on the other hand, termed us parasites because we lived on the labor of others. The return to Palestine meant to our gallant workers the return to productive labor, to work by brawn as well as brain, with muscle as well as with mind.

PALESTINE to us means an opportunity to go back to Jewish values, to the Jewish ways of life, to be the Jewish Self again. When God commanded Abraham to leave his accustomed surroundings and go to the land which shall henceforth be his, the Jewish Sages noticed that the expression *Lech Lecho*—"Go thee" was peculiar, and indeed, found only twice in the whole Bible. *Lech* "Go—would have been quite sufficient. Perhaps a deeper thought lies hidden in this command. Not only was he commanded to go to

(Continued on next Page)

Canaan, but also *Lecho* "Go to thy self!"—go to your land where you can be your true self! Palestine for the Halutzim is not a land wherein to replant the life of speculation and gambling, the breeders of all the social evils of our day, but a land where shall rule what the Jew once called the *Melucha* of *Meloch*, the Dominion of Labor.

THE Halutz actually made of work a religion, the Religion of Labor. To quote the words of Aaron David Gordon, the modern prophet of Labor, "What we want in Palestine is with our own hands to do the work of life!"

That is how you can explain the attitude of the workers in Palestine—both of the Histadrut and of the Revisionists—toward Arab labor. Both oppose Jewish employment of Arab labor. But it is not because of any antagonism toward the Arab. The Histadrut especially is doing everything in its power to raise the standard and the working conditions of Arab labor. They oppose it because they do not want the Jew to become an exploiter of labor, to sit with idle hands and to let the work be done by the hands of others. Jews must build their land with their own hands; Jews must go back to the soil again; Jews must produce again by their own labor. That is the philosophy of the Jewish worker in Palestine.

And here is the remarkable thing about most of these Palestinian workers. When you read of the Palestine laborer you cannot visualize the "man of the soil" that you meet in other lands. He is of the "*Am-Ha-Aretz*"—in its literal, original meaning, "People of the Soil"—but not of the "*Am-Ha-Aretz*" as we commonly understand that term. He is not like the *moujik* of Russia or the serf or peasant of any other land. You are dealing here with aristocrats of culture. Many of these "peasants" are college graduates who hold academic degrees. On the gates of the Nesher cement factory near Heifa, you will see the notice of new books which have been received in the workers' library, and you will be astounded as you read the list dealing with science and philosophy, as well as literature; you will read a notice of a discussion on Paul de Kruif's book on microbes, which the workers are asked to read so that they may be able to take part in the discussion, or of an evening to be devoted to the works of a great poet.

A Jewish shepherd on Mount Gilboa pastures his flock and reads a German work on the philosophy of Schopenhauer. The greatest prize for a worker who distinguishes himself in a Kevutzah is a three months' course at the Workers' Seminary. You are dealing here not with peasants but with men of the highest intellect and ideals. Such are the workers of Eretz Israel. That is why they remain at their posts of labor in the Kevutzot. In Tel-Aviv or in Haifa, with the building boom on, these workers could secure four or five dollars a day, in some cases even more. There too they may find the pleasures and amusements which a modern city can offer. Yet these idealists of labor remain in the Kevutzoth, where they have little enough of worldly goods, but where they are happy in the thought that they are upholding an ideal and living by that ideal. True, many former settlers of the villages are running to the cities, but not the idealistic Halutzim workers. They are remaining at their posts of duty on the land. Of these Halutzim we may truthfully say as the Talmud said of R. Chaninah ben Dosa: "Every day a *Bat Kol*, a Heavenly Voice comes forth and says: 'The whole world is supplied with nourishment only on account of my son Cha-

nah, while he himself is satisfied with one measure of carobs from one Sabbath eve to the other!"

All of Palestine has been built up by the hands of these idealists; all that we today enjoy is the result of their labor; and yet they themselves are content with so little. But do not think that they need or ask for sympathy. They find delight in their life, a spiritual satisfaction which few of us enjoy. Again, like the same R. Chaninah they too can say: "Master of the world! The whole world is in distress, while Chaninah alone is at ease!"

AND there is one further reason why we pay these men and women of labor our tribute of reverence and admiration. Not only because they labor and not only because they believe in self-labor, but because, idealists that they are, they believe in a new social order. They came to Palestine not only as a haven of refuge for their wearied bodies but as a haven of refuge for their souls. They want to build a new world. The old world is sick and diseased, on the verge of death because of a diseased economic and social structure. They want to build in Eretz Israel a new social order that shall bring healing to all the world. They take seriously the prophetic vision: "Out of Zion shall go forth the Law!"—the Law that shall spell happiness for all mankind. I do not want to elaborate at this time upon the social ideals that animate their lives; but this I can say that the Kevutzoth in Eretz Israel typify Jewish idealism of social life at its highest. There you see the preachments of the prophets carried out in every day life.

And the Workers' Organization is ever on the watch, wielding its influence on the side of social advance, and guarding labor from the dangers inherent in industrial life. Already, through the Histadruth, the status of labor in Palestine is as high, if not higher, as in most lands. We saw the influence of organized labor in the strife against the evil of ever increasing rents, caused by the wave of real estate speculation which recently swept over Tel Aviv. Every new buyer of a house would immediately raise the rents. The practice was spreading with such rapidity that it almost threatened the very life of new Palestine. The governing authorities were either asleep or seemed helpless. But the labor element called for a strike, and so effective was that strike that on the very

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#### IN ALL HUMILITY

by Howard Holtzmann

Written when he reached his  
Bar Mitzvah.

**A**LL that I hope or can ever strive  
to be,  
A small gleam within this boundless  
chart,  
A feeble link in Israel's Eternity  
Which binds me to thy kindly, loving  
heart.  
If I be worthy of the humble place  
Which gentle words have shown me  
now and oft,  
My fervent thanks, with God's good  
grace  
Belong to those who held the torch  
aloft.  
Grant that to me the privileged destiny  
shall fall  
To carry on the heritage which now is  
mine,  
And ever my beseeching voice shall call  
To that eternal glory, which, O Lord,  
is thine.  
O Gracious God, thy strength I crave  
anon,  
Grant me the torch forever, forever to  
carry on.



# JEWISH JOKES AGAINST THE NAZIS

By HEINZ LIEPMANN

FOR the past year and a half sixty million armed men in Germany have been training for pogroms. I should like to ask you not to think this statement an exaggeration: for the past year and a half there have been in Germany only such newspapers as have been coordinated, that is, papers whose editors are National Socialists and which must draw all their news reports, and their comments as well, exclusively from the National Socialist News bureau. In the same way, the radio is a dutiful instrument of the Hitler party. And when one realizes that at least two or three times every week a whole nation reads and hears, in the press and on the radio, of the inferiority, the maliciousness and the dangerousness of the Jews, one must understand that in the long run (especially since no counter propaganda, indeed not even a defense, is permissible) the anti-Semitic propaganda must have an effect.

At any rate one need only glance through the calendar of meetings of the "Voelkischer Beobachter," or of any other large National Socialist newspaper, in order to note that at least one third of all the meetings—thousands of which are held daily throughout the country—are concerned with incitement against the Jews.

There are in Germany today approximately half a million Jews. They are unarmed, despised, and impoverished. They no longer have any social position, and therefore, also not the slightest influence.

And yet they have a weapon which in the history of the nations has become known as one of the most formidable and one of the most deadly. This pitiable handful of discouraged in the midst of a bound and suffering nation has something to use against coercion, something it will not be possible to kill even when the last Jew in Germany will have been exterminated: Spirit!

Jewish wit (not to be confused with Jewish jokes) will help to conquer Hitler and will outlast him. Humor originates quite unintentionally, quite naturally. The difference between humor and jokes is that jokes must be artificially constructed out of situations, while humor is always inherent in the situation and needs only to be

recognized. And since National Socialism, with its abundance of inferior and abnormal characters, with its superfluity of ludicrous exaggerations and distortions, is teeming with humorous situations, the joke must have developed—organically—as a gesture of defense.

The sufferings and the sacrifices of the Jews in Germany, are, in themselves, too terrible for anyone to wish to capitalize them for humor. But just

as all comedy is, in reality, white background upon which tragedy can show up all the more clearly, so in this case too the joke is only the instrument of despair and defense.

The Jewish joke has even penetrated deeply into National Socialist circles. Even in the military formations of the National Socialists it has become known to such a degree that the government itself has taken steps  
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## A STORY FOR THE NEW YEAR

By JOSEPH KRINSKY

ONCE upon a time there was a rich man. Not only was he rich but also wise, good, pious, and God-fearing. Everything he did seemed to find favor in the Lord's eyes. His crops were abundant, his flocks multiplied, his business enterprises were blessed, his fortune increased until only he knew the extent of his riches.

One day he heard of a fabulous treasure, an ancient, wonderfully wrought gold goblet that had been unearthed in a nearby city and that could be bought for a mere pittance. And he wished to possess it. So he journeyed to that city and bought the great treasure for a low sum indeed.

On the way back he and his company stopped in a field off the road for the midday meal. He ate and drank and celebrated his good fortune. Everyone admired the gold cup and told him how favored he must be to possess so great a treasure.

When the journey had been resumed and they had ridden some time, it was suddenly discovered the gold goblet had been left behind. They raced back and found the treasure where it had been left, in the center of the field, within sight of the passersby on the busy road. Everyone was jubilant and congratulated the rich man, but he was sorrowful and began weeping. All were amazed and asked why he wept and lamented so.

"You do not understand," he told them, "a man's luck is like the hands of a clock. They go up and up until they reach the highest point, the twelve, and then they start down again. My life has been like the rising hands of

the clock. When I came back to this field and saw this great treasure lying here, within sight of the road, and no one had taken it, I knew my luck had reached its highest point, the twelve, and must now start down again."

And so it was. His crops were burnt, his cattle died, his enterprises came to naught. He sank lower and lower until all he had left was an old horse and one cart in which he traveled from village to village, selling pots and pans to the housewives for his bread.

One day he stopped at an inn. He had no money, but the innkeeper, who knew him in the old days, took pity on him, fed him, and let him put up his horse and cart in an outlying stable.

While the old man was seated over his bowl of porridge, a stable boy rushed in to tell the innkeeper the stable had burnt to the ground but that everything had been saved except the old man's horse and cart.

On hearing this the old man leaped up and began singing and dancing for joy. The innkeeper tried to hold him, thinking this last misfortune had driven him out of his mind. But the joyful man only laughed at him.

"You do not understand," he said, "a man's life is like the hands of a clock. The hands move down and down until they reach the lowest point, the six, and then they start up again. When I sat here and heard of this last misfortune, that my last earthly possessions had been taken from me, I knew that my luck had reached its lowest point, the six, and that the hands of my clock must now start up again."

And so it was.

## MORE PRESS COMMENTS ON LIBRARY INAUGURATION

**T**HERE was founded the other day in Brooklyn, New York, a new institution which for its symbolism, is challenging and significant. It is the American Library of Nazi-Banned Books. This Library is to be a collection of the books which Hitler's minions burned on May 10, 1933, and is the first library of its kind in America. Similar libraries have already been established in London and Paris, where a great many of these books that were burned at the stake in Germany have been collected. The American Library was opened two weeks ago at its temporary location in the Brooklyn Jewish Center, and the occasion was one of great significance by reason not alone of the institution itself, but of the people who came to participate in it. For amongst those present were Professor Albert Einstein, Dr. Heinz Liepmann, author of "Murder—Made in Germany," Dr. S. Parkes Cadman, Dr. Stephen S. Wise, Dr. Edwin Markham and Dr. Kurt Rosenfeld, former Prussian Minister of Justice. In time it is hoped that this library will be moved to New York City where it will be more readily accessible: but wherever it is, it becomes a Ner Tamid, a Perpetual Light, and a permanent memorial to the stupidity of Hitler and Hitlerism in present-day Germany.

Nothing was more symbolical of the temper and the mind and the character of the present-day leaders of Germany than that mendacious act of vandalism, which took place on the 10th of May, 1933. Nothing revealed the Nazi mind to the civilized world more effectively or more truly than did that insane performance. It is well to have these memorials. They are memorials of man's imbecility and of the infantilism of many in the midst of a so-called civilized world.

—Hartford Jewish Ledger

**T**HE other day, at the Brooklyn Jewish Center, a Library in Exile was dedicated to the same truth which makes plausible that a phoenix really rises out of its own ashes. But more disturbing than cremated books are books rewritten and culture castrated: by the rules of the game, this process gives the phoenix no chance. The most blameless of little citizens

with this passion for revision in the Third Reich is a certain Herr Teudt who is making a valiant effort to save

the Psalms. He calls them God Songs, a thoroughly inspired name. He says they are not Jewish but Aryan—why not? We devoutly hope so. He says they are not monotheistic, as their possibly Jewish poets liked to think, but neo-pagan. He introduces Ingo, Istu,

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## THAT LAST NEW YEAR'S PARTY

By GERTRUDE KRAUSS

**S**OME weeks of eager anticipation—an invitation finally arrives via courtesy of the U. S. Post, and bearing the privilege of escort. What an opportunity to ask that impressive young man who failed to call you as he'd promised. . . . One week of ingenious planning to extend the invitation to him very casually, as though it just came to you in a flash incidental to eliciting some legal information you just had to have on some pretext or other. To your surprise he accepts readily and is most delighted to come. . . . another week of grave expectation!

A fortnight of nervous excitement and the gala night is upon us. You hustle through the dull routine of a stuffy office and forego your lunch so that you can get home in time to make a thorough change. . . . No sooner do you enter the portal of your home when a feeling of sluggishness comes over you. . . . you have suddenly gone spiritless. Only the clock on the mantel makes you aware of the approaching hour and revives your spirit enough to help you run your bath. . . . You depend on an 'aspirin' to greet your caller with a pretense of calm and feigned sweetness. . . . You are informed that his car is being overhauled, and on the cold bleak street a taxi is not to be seen. . . . An hour's ride on BMT's puzzling route when the usual 25 minutes on the right train would bring you to your destination. . . . the superfluous walk of several blocks bucking the pressure of a strong Northeast wind because you discover that you left the invitation home and could not remember the number of the house. . . . the final discovery.

The cordial reception. . . . everyone present but the host. Thankful for the dim lights—for by this time you have an awkward feeling of uncertainty—you just know that you are not looking your best and no amount of make-up could help your frazzled appearance. . . . Grasping at some weak

threads of conversation to help your escort feel at ease. . . . an uncomfortable feeling that he doesn't quite fit in. . . . Your eye catches the girl who is sitting by an occasional table smoking one cigarette after another. . . . the man who wanders around the room restlessly. . . . the sudden appearance of the host. . . . his hearty greeting to the latecomers. . . . the general conversation about nothing at all. . . . the radio rings out the voice of a crooner. . . . the sentimentalists are swayed. . . . the curly-headed lad who was obviously playing the role of Romeo to the pale-faced madonna in the far corner of the room requires but little coaxing to spur him into a gesticulated recitation. . . . and is followed quite naturally by the little moon-faced lady at the piano, who has been contentedly displaying an even set of white teeth, and who now consents to play her 'rhapsody'—and thankfully, the tenor in the midst also obliges. . . . That girl in the maize evening dress who talks to no one. . . . the young man in spectacles who asks each woman where he has met her before. . . . the middle-aged, somewhat pudgy, uncle who is passing the drinks. . . . the discovery that it's getting quite late and the party pretty dull. . . . ten long minutes before the chimes ring in the New Year, the hats and favors are distributed. You don your hat with a feeling of superior indulgence to a fool, and at the given signal you blow your horn with an empty zest. . . . to your undigested and unaccustomed habits to drink, the sandwiches and highballs are peculiarly rancid. . . . A man pays you bounty by writing your name in his address book. . . . another gives every business prospect his card. . . . The goodnights—the five block walk to the 'L'—the cold slow ride until it goes underground—the decision never to go to another New Year's party—the same thing all over again in some twelve short months later—only this time in the Bronx instead of Bay Ridge. . . .



# A GUIDE for the CONFUSED

By JOSEPH KAYE

**I**F there is a more popular rabbi in the country than Dr. Israel H. Levinthal this writer has not heard of him. Dr. Levinthal has a tripartite popularity: he is popular as a preacher, he is beloved as a man, and he is admired as a scholar.

Therefore a new book by this rabbi, while of interest to all Jewish readers, should be an event for the membership of the Brooklyn Jewish Center, whose spiritual guide he is.

The name of Dr. Levinthal's book is "Judaism, An Analysis and an Interpretation." It will be published shortly by Funk and Wagnalls. A reading of a few available advance proofs indicates concern with highly topical questions. Dr. Levinthal is not a man to confine his pulpit to dogmatic exposition. All matters which affect Jews affect him as a rabbi, and religion to him embraces the complete well-being of the Jew.

Primarily Dr. Levinthal is anxious to clarify in the minds of his readers the nature of Judaism and the nature of the Jewish religion, for not to have this knowledge is to be a very incomplete and therefore very poor Jew.

The following quotation, taken from the opening of the first chapter of the book shows the distinctiveness and the directness of Dr. Levinthal's approach:

"The first characteristic that I would claim for Judaism," he writes, "is its emphasis upon knowledge. But if knowledge has been so essential to our very life in the past, it is doubly so today. Wherever we turn we face the breakdown of Jewish life. Battered by enemies, both from without and within our camp, the curse, 'I shall appoint confusion over you,' seems to have been fulfilled. Much of the confusion that reigns in Jewish life is due to the astounding lack of knowledge of our past, of the ideals and hopes, the teachings and aspirations that molded and directed Jewish life in the days gone by."

Dr. Levinthal goes into a fascinating explanation of the uniqueness of Judaism. It is the sort of explanation which is not only rooted in scholarship, but which paints a picture the reader must remember.

"All other religions," he says, "because they are only religions, are

bound up with and are dependent upon the teachings and the spiritual experiences of one individual. Buddhism is dependent upon Buddha, Confucianism upon Confucius, Zoroastrianism upon Zoroaster, Mohammedanism upon Mohammed, Christianity upon Christ. They are the final revelations of their teachings through these respective founders. But ours is not Abrahamism nor Mosaism, nor Prophetism nor Rabbinism. Ours is *Judaism*, the product of a whole people, the *Jewish People* . . .

"Other religions are individualistic, not dependent upon the nationality of the adherent. A Chinaman may be a Christian or a Mohammedan or a Buddhist. Judaism is dependent upon the adherent's Jewish nationality; it is a national civilization, coming out of the Jewish people and dependent upon the Jewish people.

**"B**ECAUSE Judaism is dependent upon the Jewish people and not upon one personality, our principle holidays are national, commemorating the historic experiences of our entire people. In Christianity, Christmas and Easter betoken the most important events in the life of the one personality upon whom Christianity is dependent. Passover, Pentecost and Tabernacles commemorate historic events in the life of the Jewish people. Even to such holy days as Rosh ha-Shanah and Yom Kippur, which do speak in terms of individual experience, the Rabbis added national experience to lend dignity and potency to these days. It was on Rosh ha-Shanah that Jewish serfdom ceased in Egypt. It was on Rosh ha-Shanah that some of our national heroes were born—Isaac, Joseph and Samuel. It was on Yom Kippur that the Jewish people were forgiven by God for having worshiped the golden calf. And it was on Yom Kippur that God gave Israel the second tablets of the Law, in place of those broken by Moses after Israel's sinfulness. Thus national experiences were included even in those two holidays that speak most emphatically to the individual soul.

"Judaism is distinguished by its emphasis upon *this world*, in contradistinction to all other religions, which emphasize *the other world*. If you ex-

amine our Pentateuch, the earliest record of the youth of Israel, you will find hardly a mention of the other world. It is not in heaven that the Torah or Judaism finds its greatest concern, but in man—in man's thoughts and ways of life, in transforming earth into a veritable heaven. Judaism discouraged the tendency, fostered by other religious cults, of spending one's days worrying about heaven and hell—about what is before or after one's life on earth. Spend your time in learning that which is your duty here on earth: this was Judaism's decree.

**"S**OME of you may recall that beautiful Midrash which interprets why the Torah of the Jew begins with the letter Beth, the first letter of the first word of the Bible--Bereshith. 'The Beth is formed closed on the top, closed underneath, closed from behind and open only on the one side to the front of it. And the Torah begins with the *Beth* to teach us that we are not to be too much concerned with that which is above the earth or beneath the earth or even that which is behind us before the formation of the earth. That which alone is open for us, as in the Beth—that which alone must be our chief concern—is what lies before us here on earth! How different is this conception from the conception of Christianity and all other religions! 'My Kingdom is not of this world!'—these words, put into the lips of the young Jew whom Christianity deified, show in clearest fashion their antithesis to the fundamental teachings of Judaism. The New Testament command, 'Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on,' is quite foreign to the spirit of the Jew and his Judaism. It typifies a pessimistic philosophy of life, the negation of all human progress.

"The apostles of other faiths thunder their message of saving the soul for the bliss of another world; the Jewish prophets thunder their message in behalf of social duty here on earth! Other religions promise reward in the life that is to come after death; Judaism offers its reward 'so that thy days may be prolonged upon the earth which the Lord thy God giveth thee!'"

It is such exposition, such reasoning and such writing which make Dr. Levinthal's book unique, and invaluable to every Jew seeking intelligently to appraise his position in the world.



# NEWS of the CENTER

U.S. SENATOR La FOLLETTE—FORUM  
SPEAKER ON JANUARY 21st

## JOHANNES STEEL AT OUR FORUM

The Foreign Editor of the New York Evening Post, Mr. Johannes Steel, will be the speaker at our Forum on Monday evening, January 28th. Journalist, economist and student of international affairs, Mr. Steel predicted with uncanny accuracy several major European crises. He foretold Hitler's bloody "purge" by five days; Chancellor Dollfuss's downfall by nine days; Schacht's appointment as Economic Dictator of Germany by three months.

He was an associate under the Weimar Republic of Dr. Schacht and shortly after his flight from Germany, he wrote "Hitler as Frankenstein", in which he called attention to international connections of the "nationalistic Hitler movement". Since leaving Germany he has kept in touch with certain sources in the Fatherland which have enabled him to predict events there, often with surprising accuracy.

## DR. BRANDT TO DISCUSS "ROMANTIC JEWISH PHILOSOPHERS" ON WEDNESDAY EVENING

The fourth of a series of lectures on Philosophy will be delivered by Dr. Albert Brandt on Wednesday evening, January 23rd. The subject he will discuss on that evening will be "Romantic Jewish Philosophers".

The concluding lecture of the course will be delivered on January 30th at which time Dr. Brandt will speak on "Should Youth Have a Philosophy of Life?"

Dr. Brandt was formerly head of the German Pacifist Movement and is now Professor of Philosophy at Dana University where he is also teaching Social Science and Social Problems.

Admission to these lectures will be free to Center members. To all others a charge of twenty-five cents will be made for each lecture.

## EXPRESSIONS OF CONDOLENCE

Our heartfelt expressions of condolence are extended to the following:

Mr. Nathan Dvorkin, of 1337 Carroll Street, upon the death of his beloved mother, Mrs. Anna Dvorkin, on January 11, 1935.

Mr. and Mrs. Louis Cohen, of 211 Central Park West, New York, upon the death of their beloved grandchild, Jonathan Wisan, on January 12, 1935.

## DR. ELIAS LIEBERMAN TO DELIVER COURSE OF LECTURES IN FEBRUARY

Dr. Elias Lieberman, poet and educator, and principal of Thomas Jefferson High School, will deliver a course of lectures on Literature on Wednesday evenings during the month of February. The course is entitled "The Many Sided Jew" and it will deal with interesting aspects of Jewish personality, problems, character and ideals.

The first lecture on Wednesday evening, February 6th, will be on "The Jew in a Christian World", in which he will discuss *O Mon Goye* (Beloved) by Sarah Levy. The second lecture on February 13th will be on "The Eternal Jew". Dr. Lieberman will use illustrated material from *Hear, Ye Sons*, by Irving Fineman. On February 20th he will discuss "The Dream of a Jewish Homeland", using illustrated material from *Yehuda* by Meyer Levin. The course will be concluded on Wednesday evening, February 27th, with a lecture on "The Cosmopolitan Jew", the advantages, pitfalls, comedy and tragedy of his position. In this lecture Dr. Lieberman will use material from *Josephus* by Lion Feuchtwanger.

## MEETING OF PARENT TEACHERS ASSOCIATION OF HEBREW SCHOOL ON JANUARY 23rd

The Parent Teachers Association of the Hebrew School and Sunday School will hold their next meeting on Wednesday evening, January 23rd, at 8:30 o'clock.

Mr. Emanuel M. Edelstein, a member of our Hebrew School Faculty, will deliver an address on "Glimpses on Russia". Mr. Edelstein has recently returned from a trip to Russia, and his observations of conditions in that country should be of great interest.

A fine musical program has been arranged for that evening. All welcome.

## HEBREW SCHOOL TERM EXAMINATIONS TO BEGIN JANUARY 28th

The present term in our Daily Hebrew School is now drawing to a close. On January 14th and continuing until January 27th, there will be a review of the term's work in all the classes. The term examinations in all classes will be held from Monday, January 28th until Thursday, January 31st. Promotions will be announced at the opening assembly of the new term on Sunday morning, February 3rd.



SEN. ROBERT M. LaFOLLETTE

The Forum Committee is glad to welcome to its platform for the first time U. S. Senator Robert M. La Follette, Jr., leader of the liberal and progressive group in the United States Senate. Senator La Follette will speak on "Current Economic Problems".

Son of the late Robert M. La Follette, who initiated more progressive legislation perhaps than any other United States Senator in our time, he has been following in his father's footsteps and is highly regarded as an able law maker in Washington. He is not only popular with the other members of the Senate but is respected by them.

In an article which appeared in Collier's weekly, the late Clinton Gilbert said: "Alongside of Mr. Borah as a leader stands young Bob La Follette. I do not know anyone else who combines in himself so many of the qualities that get one on in the world of politics as he does. He has the level-headed head in the Senate."

"Time" recently wrote: "In 1940 who could lay so good a claim as he (Senator La Follette) to be Franklin Roosevelt's successor?"

The charge for admission to this lecture will be twenty-five cents to Center members in good standing. All others will be charged a fee of fifty cents.



## NEW TERM IN DAILY HEBREW SCHOOL TO OPEN SUNDAY, FEB. 3

The new term in our afternoon Hebrew School will open on Sunday, February 3rd. The teachers and our Rabbi are making elaborate plans for this opening in the hope that a large number of new pupils will be welcomed.

Registration for new pupils, both boys and girls, children of members and non-members, is taking place daily, and parents are urged to enroll their children as soon as is only possible.

## HEBREW SCHOOL CHILDREN MAKE LARGE CONTRIBUTION TO JEWISH NATIONAL FUND

In the recent Flag Day collection for the Jewish National Fund, the children of our daily Hebrew School collected the amount of \$73.00 and the children of our Sunday Religious School, the sum of \$37.00, making a total of \$110. The pupils displayed a remarkable spirit of enthusiasm which was evidenced by these fine results.

## RABBI LOUIS HAMMER TO PREACH ON FRIDAY, JANUARY 18th

Rabbi Louis Hammer, the Rabbi of Congregation Kehillat Israel of the Bronx, and who is well known in this community, will be the guest preacher from our pulpit on Friday evening, January 18th. He will speak on the subject: "Jews By Compulsion or By Conviction—Which?"

Rabbi Hammer occupied our pulpit several times during Rabbi Levinthal's visit to Palestine, and has always presented a beautiful message which was very well received. We are confident that also at this time Rabbi Hammer will have a message of importance to all our men and women.

Rev. Samuel Kantor will lead the Congregational Singing.

### DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:45 P. M.

### THE SABBATH

Kindling of Candles at 4:40 o'clock.

Friday Evening Services at 4:45 o'clock.

Sabbath Morning Services (Parsha Beshalach) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsh, at 3:30 P. M.

# RABBI LEVINTHAL'S NEW BOOK

**R**ABBI LEVINTHAL'S new book, "Judaism—An Analysis And An Interpretation", which is being published by Funk and Wagnalls Co. and which will be ready within a few days, has received high praise from a number of distinguished scholars and writers, both Jews and non-Jews, who had the opportunity to read the book in proof form.

Dr. Cyrus Adler, the President of the Jewish Theological Seminary of America, and also President of Dropsie College, writes of it:

"Rabbi Levinthal approaches the difficult and intricate problems which he presents in this volume on 'Judaism' with clarity and persuasiveness. As in his previous work 'Steering or Drifting—Which?' he exhibits an attractive style and at the same time shows himself to be a careful and analytic student. Even if the reader should find himself here and there in mild disagreement with some of the views expressed, they are always stimulating. The book should prove of the greatest use not only to Doctor Levinthal's colleagues in the Jewish ministry, but to a wider reading public. I earnestly recommend it as an example of how the problems of Jewish thought, theology and practice, can be presented in a lucid and popular form."

Dr. John Haynes Holmes, Minister of the Community Church in New York, has this to say:

"I have been reading your book on 'Judaism' with great delight and also to my great profit. As a Gentile, I can testify that this is a most valuable book for the Gentile reader, the best with which I chance to be familiar. What I particularly admire is your easy and delightful presentation of learning which I recognize to be pro-

found. It is not every scholar who can thus give a popular expression of a great subject without loss of character or dignity. . . . Such a book must secure a wide reading and do a great service."

Dr. Will Durant, author of "The Story of Philosophy", in a long letter full of commendation, writes:

"It is admirably written, lucid, eloquent, delightful; and I have been carried along by its beautiful English. . . .

"The Brooklyn Jewish Center is fortunate in having a scholar and a master of English style to occupy its pulpit. As I read you I almost become pious again. . . . You who can believe in the ultimate triumph of the good, and can define your God in those noble terms, are fortunate; nothing could be greater than that gift."

Orders for copies are already pouring in both to the Rabbi and to the Center.

Mr. Joseph M. Schwartz, the President of the Center, has appointed the following Publication Committee who, in co-operation with our Center officers will sponsor the sale of the book among our members and their friends: Isidor Fine, chairman; Moses Ginsberg, Morris W. Haft, Simon H. Kugel and Jacob Levy, vice-chairmen; Louis J. Gribetz, secretary, and David Shapiro, treasurer. The Committee is confident that every member in our Center will be proud to have this book in his home, and that a large portion of the first edition will be subscribed for even before the book is put on sale in the book shops.

Subscriptions, with checks for \$2.50 per copy, may be mailed to the Publication Committee, in care of the Center, and the book will be sent post-paid, direct from the publishers to your home.

## CHAMISHO OSOR BE'SHEVAT CELEBRATION FOR CHILDREN

The Parents Teachers Association of our daily Hebrew School and Sunday Religious School has arranged a movie show depicting the latest pictures of Jewish life in Palestine which will be shown to the children on Sunday morning, January 20th, in honor of Chamisho Osor Be'Shevat, the Jewish Arbor Day which this year takes place

on Saturday, January 19th. In connection with the movie, Mr. Samuel Edelman, who has recently returned from Palestine, will deliver a talk on "Jewish Life in Palestine Today".

There will be no charge for admission to the pupils of our schools, and only a nominal charge of ten cents to parents. All children in the community are invited to attend, especially children of school age.

## NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

- Brody, C. Richard  
Married Mfg. Refrigerators  
Res.—1641 St. Johns Place  
Bus.—1720 Atlantic Avenue  
*Prop. by Max Jacobs*
- Cohen, Miss Charlotte R.  
Knit Goods  
Res.—12 Hart Street  
Bus.—79 Bogart Street  
*Prop. by Joseph Goldberg*
- Feldman, George  
Unmarried Lawyer  
Res.—216 Rogers Avenue  
Bus.—16 Court Street  
*Prop. by Milton Gray*
- Frank, Abraham  
Unmarried Jewelry  
Res.—114 Fenimore Street  
Bus.—562 Fifth Avenue, N. Y.
- Holzman, Max  
Unmarried Furs  
Res.—959—44th Street  
Bus.—135 West 29th St., N. Y.  
*Prop. by Max Wolfe*
- Karron, Charles  
Unmarried Manufacturing  
Res.—780 St. Marks Avenue  
Bus.—1958 Pitkin Avenue
- Karron, Leo  
Unmarried Advertising  
Res.—780 St. Marks Avenue  
Bus.—New York Times
- Klinger, Herman  
Unmarried Cloaks  
Res.—302 Empire Boulevard  
Bus.—266 West 37th Street, N. Y.  
*Prop. by Max Wolfe*
- Rubinstein, William  
Married Mfr. Furrier  
Res.—486 Brooklyn Avenue  
Bus.—259 West 30th St., N. Y.  
*Prop. by Phil Amster & Max Wolfe*

Schocket, Lou  
Unmarried Ladies' Hand Bags  
Res.—763 Eastern Parkway  
Bus.—6 West 32nd Street, N. Y.

Segal, Irving  
Unmarried Knit Goods  
Res.—1934 Prospect Place  
Bus.—1834 Prospect Place  
*Prop. by Louis Greenfield*

Soloway, Joseph  
Married Diamond Broker  
Res.—150 Crown Street  
*Prop. by Isador Lowenfeld*

Vilkomerson, Benjamin  
Unmarried Radio Manufacturing  
Res.—436 Eastern Parkway  
Bus.—73 Grand Street, N. Y.

Vilkomerson, Miss Hilda  
Botanist  
Res.—436 Eastern Parkway  
Bus.—1000 Washington Avenue

Wolfe, Nathan  
Unmarried Attorney  
Res.—1522 President Street  
Bus.—39 Broadway, N. Y.  
*Prop. by Max Wolfe & S. A. Wolfe*

The following have applied for reinstatement as members of the Center:

Fink, Bernard  
Single Attorney  
Res.—712 Empire Boulevard  
Bus.—1528 Pitkin Avenue  
*Prop. by Harry A. Freedman*

Kafka, Dr. M. Martyn  
Married Surgeon  
Res.—807 St. Marks Avenue  
Bus.—807 St. Marks Avenue

EMANUEL GREENBERG, Chairman  
Membership Committee

### INTERMEDIATE BOYS

The Intermediate Boys Club of the Center held its first meeting of the new year on Saturday evening, January 5th. Semi-annual elections were discussed and they will be held in the next two or three weeks.

Mr. Goldman, the leader, began a series of talks and discussions by opening with an intelligent discourse concerning religion.

Starting next week and following

every two weeks, the Intermediate Boys Club will meet jointly with the Girls Club. They will have the pleasure of being addressed by famous Center personalities at some of the meetings and at others they will enjoy interesting talks and debates by their own members.

All sons of Center members between the ages of 14 and 17 are assured of a good time if they come to the Center next Saturday evening.

Why not join our group now?

### JUNIOR BOYS CLUB

The Junior Boys Club have continued the activities of the past month in a very satisfactory manner. Each meeting has been of extreme interest. The Saar problem and other events of national and international importance have been discussed. At the last two meetings Mr. Goldman, the leader of the group, conducted a discussion on Religion. The discussion was very interesting and enlightening. If there is time after the program a social program follows.

Future meetings are looked forward to with genuine anticipation. New members are cordially invited. Meetings are held on Saturday evening at 8:30 o'clock. The ages of the boys are from fourteen to seventeen.

### JUNIOR LEAGUE MEETING ON JANUARY 24th

The Junior League will hold its next meeting on Thursday evening, January 24th, at 8:15 o'clock. The group was reorganized recently and is planning an active season. Following the business of the meeting, a social program will be arranged and refreshments served.

Membership is open to sons and daughters of Center members, girls between the ages of 16 and 18, and boys 17 to 19. The group is under the direction of Mr. Jackson Goldman.

### GIRLS "PEP" CLUB

The new year found the members of the "Peps" busily engaged in making plans for an active season. Plans are now being made for a choral group. It is also planned to invite guest speakers to occasional meetings in order to have them give their views on topics of interest. The club is under the supervision of Mrs. Miriam Abramson.

### CENTER ALEPH CLUB No. 197

The Center Aleph Club No. 197 of the Aleph Zadik Aleph Club, Junior Order of B'nai B'rith, recently entered a tournament in Lawrence, Massachusetts, to determine the Eastern Basketball Championship of the Aleph Zadik Aleph, and won it. The team was composed of Israel Seeger, Everett Fortunoff, Lawrence Stark, David Hirsch, Irwin Ross, Bernard Steinberg and Bernard Liberman.

The chapter also placed an entry in the person of Israel Seeger as the Eastern delegate to the National Oratory Convention in Omaha.



## AN APPRECIATION

Editor  
Jewish Center Review

Those who have been fortunate enough to attend the New Year's gathering this year at the Brooklyn Jewish Center will attest to my statement that without a doubt it ranked second to none in entertainment and merriment.

The event seemed more like a large family gathering that came together to usher in the New Year. Nothing was spared in the way of making those present realize that a good time could be had right in their own circle. Joviality reigned supreme and the morning dawned all too early, when with regret the crowd dispersed, and went their different ways.

It is to be regretted that a larger attendance did not reap the benefit of that night, which I believe will linger long in the memory of those present.

—Mrs. J. A. Fortunoff

## CONGRATULATIONS

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Morris Rosenfeld and Mr. and Mrs. S. H. Chertoff upon the engagement of their children, Miss Esther Chertoff to Mr. Irving Rosenfeld.

Mr. and Mrs. B. J. Kline upon the marriage of their daughter, Lora Ruth, to Mr. Jesse W. Josephson.

Mrs. Irene Pollack upon her marriage to Mr. Sol Goodman.

## BAR MITZVAH

Hearty congratulations and best wishes are extended to Mr. and Mrs. I. J. Kurz upon the Bar Mitzvah of their son, Richard, which will take place this Saturday, January 19, 1935 at the Center.

## PERSONAL

Best wishes for a pleasant vacation are extended to Mr. Solomon Schwartz and his son, Arthur, who are leaving for Los Angeles and Honolulu.

## CENTER ACADEMY ANNUAL DINNER—FEBRUARY 12th

The second annual dinner of the Center Academy will take place at the Center on Tuesday evening, February 12th (Lincoln's Birthday). Addresses will be delivered by leading men in the educational field. Subscription will be two dollars per person.

## FORUM LECTURES AT THE CENTER

(Held every Monday Evening  
Throughout the Season)

Jan. 21—U. S. SENATOR ROBERT M. LA FOLLETTE, leader of the progressive and liberal party in the Senate.

Jan. 28—JOHANNES STEEL, one of the outstanding political journalists in America today.

Feb. 4—DR. ISRAEL EFROS, leading Hebrew poet and instructor of Philosophy at Buffalo University.

Subject: "The 800th Anniversary of the birth of Moses Maimonides—Greatest Jewish Philosopher."

Feb. 11—HEINZ LIEPMANN, leading German novelist, author of "Murder—Made in Germany."

Feb. 18—DR. ALBERT MORDELL, well known author and literary critic.

## PRESS COMMENT

(Continued from Page 12)

and Ermin: the old Psalms are purged as incorrigibles in a concentration camp. Nor does Herr Teudt neglect the Lord God, for now "The Lord loveth the height of Germany more than all the dwellings abroad", and "The Lord loveth the yew tree of the Odenwald and the oak of the Baltic". For ourselves, we like to assume that the Lord is not above such universal affection, that indeed, the Odenwald oak is as dear to Him as the Lebanon tree—this does not revolutionize our conception of Him. In fact, we think that it is not hard to detect our phoenix here, up Herr Teudt's sleeve as it were. But, recently, faced with the embarrassing task of observing the 175th anniversary of Schiller, that defier of tyrants, the director of the Munich Prince Regent Theatre produced "William Tell" for the Labor Front leisure organization in a manner which we might dub as one without benefit of the phoenix. The director presented Gessler, the tyrant, not as the usual half-barbarian, but as a dark-skinned degenerate little man. The approving critics pointed out that the conventional interpretation of a struggle between tyrant and oppressed was not to the point, but that it was sickly cunning which conceived the mean apple-trick against blond, bear strength — and failed. The sad difficulties under which cultural revision must work was

apparent in a German press report wherein the League of Nations authorities in the Saar insisted that poor Gessler wear a beard on the stage, so that he might not be confused with Geoffrey G. Knox, the League's Commissioner. The Psalms fared better than Schiller, although they might both have joined the funeral pyre of ashes and given the phoenix another chance.

—Jewish Frontier

## EMANUEL LIST

(Continued from Page 8)

delicacy of his comedy contributed substantially to the successful revival of this opera at the Metropolitan. Hugo von Hofmannsthal, the librettist of the Strauss work, was so impressed with List's impersonation that he told the artist he was the first singer to recreate "Ochs" as he had conceived him.

Not content with the laurels he has gained in opera, List intends to reveal himself soon as a singer of lieder. He has appeared on the concert stage as soloist with the Philharmonic Symphony under Toscanini and Bruno Walter, and recently sang in the now historic productions by the Philadelphia Orchestra of "Tristan und Isolde" and "Der Rosenkavalier."

## "BEFORE THESE BURNED BOOKS I SAY TO YOU—HELP!"

(Continued from Page 5)

as hurt human dignity. And therefore, because I believe that a writer has to be a moralist and, because here is injustice, I dedicated this book to the Jews, and I am traveling through the countries, and, I am standing here and shout as Zola once shouted when Dreyfuss was attacked: J'accuse!

Zola stood up and asked justice for one single man but I am standing here and I ask justice for ten thousand of human beings.

I have said that I am not a politician and I shall endeavor to be just and try to understand the behavior of human beings who drove away from his country a man like Einstein. Why do they hate a man like Einstein? Why do they rage against all intellectuals? Why do they burn books?

I HAVE tried to be just. I have sincerely tried to discover the reason. But all I can find are actions and words which I cannot comprehend and never shall. Because they violated human dignity in thousandfold terrible ways they fear the protests of the "Zolas". Because they tormented the innocent with absolute knowledge that these people were innocent they had to drive away the intellectuals, the Zolas, the men who took their professions seriously and who would have accused and indicted them openly. A movement that violates honor, dignity and humanity is naturally forced to drive out the spokesmen of honor, dignity and humanity. More than eight thousand writers, painters, musicians scientists, university professors, doctors, jurists and teachers had to leave Germany, an army, which will never be forgotten as long as a history of mankind will exist.

Eight thousand men have left Germany: but more than a thousand intellectuals still exist in Germany today, in concentration camps, jails and penitentiaries. Erich Muehsam, the writer, a man over fifty, a lyric poet whose poems are known to everyone in Germany, has been in the concentration camp at Oranienburg longer than a year; they beat him until he lost his hearing and they pulled out the hair of his beard. And there are more than fifty witnesses who declare under oath that storm troopers attached to the camp have choked and hanged him three months ago.

Eight thousand intellectuals have left Germany. A thousand are still held captive in Germany: writers, painters, musicians, scientists, university professors, doctors, jurists and teachers. Their crime is their profession. Karl Von Ossietzki, the cleanest and best German journalist, has been in a concentration camp for a year and a half. For the last four months nothing has been heard from him. Those who saw him last say that he has been driven insane.

You, yes you, can save the last of the thousand, those who have not been killed yet or driven to insanity. Nobody else but you can save them. Why don't you do it? What are you waiting for?

A single line leads from hurt human dignity, over the expatriated intellectuals, to burned books. When Goethe was fourteen years old, a book was burned publicly on the Roemerberg in Frankfurt-on-Main. It was an unimportant novel, judged immoral, and had it not been burned it would have soon fallen into obscurity. The burning of this book became one of the most exciting moments in the life of Goethe. He ran home, perturbed, revolted and deeply insulted. Forty years later he still remembered the incident and wrote: "These fools, they burn a book and create a martyr."

Truly, they are fools who burn books. They have burned Einstein's works, Heine's poems and Heinrich Mann's novels. They have burned the works of over a hundred living and dead writers and scientists, the books of Jews and non-Jews, of Germans, Europeans and Americans. They made a good choice. They sacrificed much time for the selections, and I have to compliment them: They have found out all those who would not like what goes on in a National-Socialist Germany.

**T**O burn books! What a morbid idea of a small mind! No, one may torture human beings. One may murder children. One may oppress a whole people for a short time. But burn books?

I whole-heartedly congratulate the Brooklyn Jewish Center which originated the idea of compiling the books that were burned in Germany into a Library. This will be the best protest

against the barbarism; a protest that will survive long after the present leaders of Germany will have perished; it will be a protest that will be still alive when the people of my homeland, Germany, will be ashamed of this epoch of National-Socialist disease and would like to forget it.

**I** CONGRATULATE America on this Library; it will be a warning and a responsibility. It is part, and an essential part, of the task which humanity has nowadays; a task from which you have not tried to escape, and for assuming which we Germans shall never forget you. I want to say that I believe if America had not instituted the Boycott last year, and if the political, intellectual and economic leaders of America had not declared themselves frankly against fascist barbarism, the sacrifices of human beings, human dignity and human mind would have been much greater. I myself was held in a concentration camp. And in this camp I was beaten, so much beaten by human beings that I shall never be well again. And I know how one feels in a concentration camp. I was not asked by any of these prisoners, but I am certain to speak their mind when I thank you most heartedly. I thank you in the name of the beaten, the degraded and the insulted.

You have saved human lives when that barbarism began; today by opening this library you save our books. But allow me to tell you—and please try to understand that I must say this: You have not done enough. Not at all enough. I recall a night in the concentration camp in which I was interred, the second night. Thirty-six men, we were lying in a barrack. It was a very dark night. We thirty-six were closely packed, like sardines, for greater warmth. The youngest of us was twenty-five years old, and the oldest over sixty. We were thirty-six men, and we were cut off from the world. Most of us knew that we would never see wife, children and friends again. We were lying on our backs, unable to sleep. Outside, in the courtyard, were heard human screams. The screams were so shrill, so pitiful,—no, it is impossible to describe them. These cries came from a man being tortured beyond endurance, a man whose mind had given way. And in front of the barred window of the barrack two Storm Troopers marched to and fro with revolvers ready.

(Continued on Page 20)



## A SPLENDID AND HISTORIC GATHERING

(Continued from Page 4)

poem, "Die Lorelei," is included in the Nazi text-books used in German schools, with a notation "author unknown".

In an impassioned address, Rabbi Levinthal stressed the importance of the library that is now being established by the Center, pointing to the fallacy of the German belief that by "burning books you can burn and destroy human thought". Dr. Levinthal's address is printed in full elsewhere in this issue.

Touching on the flagrant abuses of the Hitler regime, Dr. S. Parkes Cadman said: "I am confident that out of this extremity will arise a better world not only for Israel but for the entire world".

Dr. Samuel Margoshes, editor of "The Day", said that the opening of the library is "indicative of the temper of the times in which we live. We are returning to the middle ages. Once more our spiritual heritage is tested by fire."

**F**OLLOWING an address by Rabbi Stephen S. Wise, in which he extolled Einstein's interest in Jewish and Zionist affairs, the chairman introduced one of the honored guests of the evening, Professor Einstein, who received an enthusiastic welcome. Following a few brief remarks in the English language, Dr. Einstein read a prepared address in German. He predicted the downfall of the Hitler Government, since it is based on enmity and hatred. The full text of his speech, in English translation, will be found in this issue of the Review.

Dr. Will Durant, a member of the Advisory Board of the Library, was the next speaker. Speaking in behalf of the literary world, he praised the project of the library as a means of calling world-wide attention to the injustice of the present rulers of Germany.

The last speaker was Mr. Heinz Liepmann who, together with Professor Einstein, shared the honors of the evening. He made a fervent plea for the thousands of intellectuals held captive in Nazi concentration camps, from which he himself managed to escape. The entire audience was held spellbound by his graphic description of the horrors perpetrated by the Nazi Government against thousands of Jews who die "because there is injustice in the world". Speaking of the book bur-

ning and the Nazi campaign against intellectualism, he said: "Truly, they are fools who burn books. They have burned Einstein's works, Heine's poems and Heinrich Mann's novels. They have burned the works of over a hundred living and dead writers and scientists, the books of Jews and non-Jews, of Germans, Europeans and Americans. They have made a good choice. They have sacrificed much time for the selections, and I have to compliment them: they have found out all those who wouldn't like it very well in a national-socialist Germany. To burn books! What a morbid idea of a small mind! No, one may torture human beings. One may murder children. One may oppress a whole people for a short time, but burn books? That cannot be done! I whole-heartedly congratulate the Brooklyn Jewish Center which originated the idea of compiling the books that were burned in Germany into a library. This will be the best protest against the barbarism,—a protest that will survive long even after the present leaders of Germany will have died and perished,—it will be a protest that will be still alive when the people of my Homeland Germany will be ashamed of this epoch of National-Socialist disease and would like to forget it." In a trembling voice that brought tears to many in the audience, he shouted his accusation against the present leaders of his Fatherland, and their treatment of thousands of intellectuals tortured in German concentration camps.

**T**HE chairman concluded with expressions of thanks to Mr. David Shapiro, treasurer of the committee, who, as publisher of "The Day" was of valuable help to the committee in arranging the dinner.

At the dais, besides the speakers mentioned, were Dr. Edwin Markham, the great American poet, Dr. Kurt Rosenfeld, former Prussian Minister of Justice, Mr. Jacob Fishman, Managing Editor of the Jewish Morning Journal, Mr. Samuel Rottenberg, Honorary President of the Center, and Mr. Isidor Fine, our former President.

The Jewish Daily Bulletin issued a special edition of the publication in honor of the occasion. Through the medium of the Jewish Telegraphic Agency, it obtained cable greetings to the dinner from Bertrand Russell, British philosopher, Lion Feuchtwan-

ger, and Andre Gide, French novelist and Honorary President of the French Library of the Burned Books. Greetings were also received from Dr. John Haynes Holmes, Rabbi Abba Hillel Silver, former Ambassador to Germany, Hon. James W. Gerard, Upton Sinclair and other members of the Library Advisory Board who were unable to attend the inauguration ceremonies.

The dinner was generally regarded as the outstanding event of the year. The press devoted its columns liberally to the event. Editorials appeared in many publications praising the idea of the library and the institution that made the project possible.

## THE JEW SINGS A SONG OF WORK

(Continued from Page 10)

next day, both in the Government House in Jerusalem and in the City of Tel Aviv, rent limitations were fixed beyond which no landlord could go, an act which immediately put a curb upon the real estate speculator.

In the rich literature that we have produced in the last 2000 years, in that treasury of poetry and song created for us by a Jehudah Halevi, a Gabirol, an Ibn Ezra, and the host of others, we have many a poem and song extolling the Sabbath—the Day of Rest—but, strange as it may seem, you will not find a song in praise of the Day of Work. The Jew lived, it seems, only in the Sabbath. He dreaded the ordinary day of the week. He dreaded the task of "manipulating" a livelihood. He was forbidden the labor that was creative, and so he dreaded those days when he had to live by his wits.

Today, for the first time in twenty centuries the Jew sings a Song of Work. And it was Bialik, the living interpreter of the new Palestine for the Jew, who not only gave us the *Shabbat Ha-Malkah*,—a new song in praise of the Sabbath Queen, but who also gave us the *shir Ha-Abodah*, the song expressing the love of the Jew for labor and for work. *L'mi Todah, L'mi Berocho, La Abodah, La Abodoh, Ve Lamlocho!*

"To whom is due thanks, to whom our blessings?

To Labor, to Labor and to Work!"

That refrain represents the foundation of the new life in Eretz Israel, and upon that foundation we know there will be built a Home for the Jew from which shall go forth the law of blessedness not only for the Jew but for all mankind!

## JEWISH JOKES AGAINST THE NAZIS

(Continued from Page 11)

against it. But can humor be forbidden?

It is being said that a division of the Berlin Storm Troops, tired of the many jokes which are made about them, brought in a motion to this effect: "Now, for a change — let the Jews march and let the Storm Troop men make the jokes."

One of the most typical jokes is that about the Jew who is distributing leaflets on one of the livelier Berlin streets. Naturally, police, storm troop and militia arrive at once. The Jew is knocked down and arrested. The handbills are examined and it is observed that they are merely white blanks. In astonishment they ask him what his purpose is. Whereupon he answers: "The Jews know what is written there."

The "uniform jokes" about Goering indicate better than any scientific commentary the baseless conceit, the untutored lack of taste, of the regime. Most telling are the following two remarks about Goering's craze for uniforms:

"They say that Goering has a new uniform: at the neck there are two silver stripes, while the rest is plain gold."

## "BEFORE THESE BURNED BOOKS I SAY TO YOU—HELP!"

(Continued from Page 18)

During the whole night not one of us in the barracks had spoken a word. At dawn the cries ceased. They ended with a deep sigh. One of us stood up and went to the window. Outside it was light. Our camp was situated on a kind of island in the River Elbe. I saw from my corner, through the window, a ship passing slowly down the river from Hamburg towards the sea. My comrade at the window suddenly called out: "It is an American boat".

We were all silent. After a time, we recognized the American flag.

This ship was now sailing to the United States, perhaps one of you here was a passenger. The man's screams had died away. We thirty-six in the barracks knew that to-morrow, or the day after, one of us would spend the night in such screams and then be silent.

And we thirty-six, we thought: this ship is now sailing to America. In America there live people as we had lived. The sun shines there. Children play in the streets.

Again they tell: "One morning, when Goering was about to rise, his valet could not find his decorations. He searched for a long time and finally discovered them—on Goering's night-gown."

The joke has become so much the combative tool of the Jews, (although they themselves, perhaps, do not recognize it as a weapon) that—as it has more than once been my experience—Jews, when they arrive somewhere from Germany are asked first, not for their observations, but rather for new jokes. It is furthermore noteworthy that these jokes do not originate in the countries of emigration, but in Germany proper and out of the situations of the moment. This intellectual defense of which they are very typical and to which no attention has as yet been called, should not be underestimated. The Jew who is despised in Germany and slandered has nevertheless not become the slave, as he might have. In accordance with one of the gravest threats of every Fascist suppression. He has preserved his satire, the badge of the spiritual victor.

And this should by no means be forgotten.

And we,—we thirty-six,—men like anyone else, like you, and you, we rot and die, we are beaten and murdered—and you, you are silent! You go on living your lives, you have your work, your love, your children, your troubles—and there the ship was sailing to America. It left us behind.

I think that you will now understand why I cannot be silent. There are still a thousand intellectuals in German concentration camps. I cannot forget them. And I will not forget them.

I love Germany, because that is the Land in which I grew up, and my parents spoke to me in the German language. But I am more than a German, I am a writer, and a writer must stand up and cry when murder and barbarism rule. It is not sufficient merely to write. One must get up and cry. And whoever has a heart and feels responsible and believes in a God must listen and help.

Here are the burned books. They are my witnesses. Before these burned books I say to you: Help!

## EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Rev. Samuel Kantor, of 377 Montgomery Street, upon the death of his beloved sister, Mrs. Rebecca Zamelsky of New Haven, Connecticut, on January 12, 1935.

## THE BOOK AND THE SWORD

(Continued from Page 6)

And as the flames were burning the scrolls and scorching his flesh his pupils asked him: "Master! What do you see?" And he answered: "I see scrolls burning, but I also see the letters of the scrolls flying heavenward!" In that tale you have the answer of Civilization to the Nazis' burning of the books: "You may burn books, but the letters of the books are indestructible! They fly heavenward! They, like the truth, they symbolize, though crushed to the earth, rise again! You may ban books but you cannot ban the truth that the books teach, and that must eventually penetrate the hearts and minds of men.

This library that we inaugurate tonight re-echoes the old refrain that came from the heavens: "Either the book or the sword—Which do you choose? If you take the Sword, the Book must disappear. If you take the Book, then you cannot keep the Sword!" This library is our answer to the challenge of Nazi Germany. They chose *Sayof*, the Sword; and their boast is a Hitler! We chose the *Sefer*, the Book, and our boast is an Einstein! They prefer fire, destruction, symbols of death! We take our stand on the side of thought, feelings, ideals,—symbols of Life!

## OUR BOOKS HAVE GONE UP IN SMOKE BEFORE

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to help us rescue our spiritual treasures relegated to the flames by the forces of barbarism, we shall not be destroyed. We shall live on. The presence of a great spirit among us, such as Albert Einstein, is proof of the creative power that still resides within the Jewish people. This creative power the world needs today more than ever before. It cannot be annihilated. It will outlast and outburn every fire that may be directed against us. Verily it will rise from the ashes long after our tormentors shall be no more.